pointments or some other excuse for crowding us out completely, and those who felt it their duty to obey Christ and do his commands were baptized by a kind of baptism introduced by men, and by administrators who believed that baptism was a "nice *saramony*," but not essential to salvation, which they performed only to appease the conscience-callings of the penitent——whatsoever is not of faith is of sin——

The same routine was experienced in connection with other Christian duties—and now when a preacher talkes about laying aside jealousies and working in harmony for the Lord's cause, we want to see the fruits. Experience has greatly lessened our enthusiasm for church union and wonderfully increased our love for Christ and anxiety to do his commands.

Union or no union—what does it matter? We should all be laboring to discharge our duty to our God and our fellow men, and when we are doing that we will not have a heart full of jealousies against others who are using a different plow to root out weeds of sin.

We propose to carry our doctrine wherever we go, but that shall not prevent us from engaging with others in good work. We are ready to join hands with any man who is no hypocrite in putting away liquor and tobacco and keeping them for their legitimate purposes; but in doing that we shall not allow them to put away our right to wash our brother's feet as a Christian duty; and we are ready at any time to join in prayer even with the vilest man who seeks redemption.

We assure our brother that the representative member of the Brethren Church is ready at any time to join with any worthy person or party in Christian works, but it is not to be understood that he surrenders his right to defend the institutions whose author is the Lord.

Let us be faithful to New Testament Christianity, brethren.

NOTICE.

Subscribers desiring their address changed should give the old with the new address.

See that the proper credit is printed with your name on your paper. This will answer as a receipt. When your subscription expires, please favor us with a prompt renewal.

NOTES AND NEWS.

We wonder what brother A. M. Ridenour is doing at West Independence. Would like to hear from him.

California is a delightful place to hold camp-meetings and we wish we could all adjourn and go out there and spend a month in that way.

Sister Julia A. Wood is preparing to publish a book on her travels.

Bro. J. D. McFaden will commence a meeting at Hagerstown, Md., on the 27th, to continue one week.

Bro Holsinger went to North Liberty last Saturday, and held a meeting in the evening. and also on Sunday evening. In the morning services were held at Ankenytown, by Bro. A. A. Cober.

Bro. McFaden is almost witty in his article this week.

The work is going on very encouragingly in Northern Indiana, and it is already a Brethren strong-hold. The opening at New Paris will no doubt rapidly develop into a large organization.

Every body loves to read short items of church news, and we are anxious to publish them, but we can not do so when we are not informed of what is taking place in the brotherhood.

The location of the Ohio S. S. Convention is fixed at last at Louisville, Ohio. Now brethren arrange your plans so that you can attend it and assist in making it interesting. We are sure the Executive Committee will frame an interesting program, and do what they can toward making it a complete success.

The effort to hold a meeting of the Board of Trustees of Ashland College failed, last Tuesday, and a meeting of the Executive Committee was held instead. Those interested in this feature of the College affairs, will please read the announcement elsewhere.

The Executive Committee meets again on the 8th of May.

It is high time now for churches who discontinue their Sabbath schools to open them for the summer. Can we hear from the different churches, when they commence this work, with a report of who the superintendent is.

The weather has been unusually fine the last week, and farmers are very busy, and other people, too, in different ways; but whatever you do, do not neglect to send us the church news.

Last Lord's day was Easter, and our exchanges last week were teeming with resurrection and articles about Easter, but we have had little to say about it, and have not published much concerning it. Many churches had special exercises setting forth something concerning the last scenes of Christ's life on the earth. There seems to be a strong tendency to revive the old ways and ceremonies of the dark ages, or something after the same character. Religious services are always proper, but the custom of making a peculiar display in church, cracking eggs, etc., etc., are foreign to Christianity. If the expense and labor thus consumed were devoted to spreading good tracts, and the service made to consist of responsive or concert reading of scripture, and a hearty song service, without attempt at display, the results would be more lasting and more acceptable in Heaven.

We are sorry to hear of brother Pullen's misfortune, and trust the Lord will bless him that he may soon wield the sword of the spirit again.

Some time ago some one sent us an article entitled, "Home." If the writer will send us his name we will publish it.

Our lovefeast will be on Wednesday, May 19th. Services commencing at 4 o'clock, You are invited. JOHN DUKE.

Annual Election of Trustees.

Notice is hereby given that the Annual Meeting for the election of Trustees of Ashland College will be held on the 21st day of May, 1886.

The S. S. Convention.

The Convention will be held with the church at Louisville, O., June 11th to 13th, 1886.

By order of the Executive Committe.

H. S. JACOBS.

Miami Valley Items.

J. N. desires to know how many ministers of the Brethren Church, who do not chew and smoke tobacco, can shake hands with him? I know of at least five ministers in the Miami Valley that can do so.

The suggestion to organize a Mission Board in Ohio I see has been seconded, would it not be a good time to meet on Friday afternoon and evening previous to our Sunday School convention, and put the question and "pass" it?

The *Home Pulpit* has been sent to a number of brethren without direct orders from them. We did this, so that they may have an opportunity of judging of the merits of the work. We have no intention inveighing anyone into subscribing for it against their will. As all who have not already ordered it, have had sufficient time now to make up their mind whether they want it or not, we would be pleased to receive a card giving their decision. Address me at Farmersville, Ohio. No charge will be made for what you have received, if you do not desire to take it.

During the last few weeks, we have received some very important and interesting date for our contemplated History of the Progressive Movement in the Dunkard church. Many of the events and circumstances have not yet been made public, and are not generally known. We are prepared to give an astounding array of facts concerning this question, that will forever silence all objections as to the necessity of a division.

The book will be hurried through the press as soon as we have received all available data. As it is to be a history, the names of those who have taken a prominent part in this movement whether as advocates or opponents will be brought out to the light, and we know that the record some of our persecutors have made for themselves will be anything but praiseworthy. But facts are facts, and the responsibility of this division must be put on the proper shoulders. And we owe it to future generations to explain the reasons for the present schism.

THE DAYTON LAW-SUIT.

Bro. Holsinger will, no doubt, give us a good report of the trial, but as there are so many things to say, I will risk repetition.

It seems that Elders R. H. Miller, Jos. Kaufman, Geo. Holler, Jno. Smith and others were very ignorant of the existence of Progressive churches.

Jno. Smith although he only lives a few miles from the Bear Creek church, when asked if he knew of any Brethren churches, said "well, I do not know, but—I think—oh yes I believe I have heard there is one on the Eaton Pike," referring to the Bear Creek organization. Is this conservative honesty? Could he have lived so near to a church, that he could not even attend the G. B. Bear Creek meeting house without seeing the Brethren church? so near are they.

Elders Holler and Kaufman knew only of the two organizations—Bear Creek and Farmersville.

Elder Kaufman when asked, could not tell what Bro. Duncan was expelled for, only that it was for insubordination to Annual meeting. He was one of the expelling elders in the case. He was asked what this insubordination consisted of. He could not tell. Then came the question, "was it not for refusing to dress in the uniform?" Well, may be it was, but I did not take an itemized account of it. And so ne was taken through the charges against him, but he was wofully ignorant of all particulars. It did look as though he was ashamed to confess it in public.

This witness was asked also if there were not many members in the G. B. church that did not conform to the "order." He acknowledged there were, but they were not considered in "full fellowship." Then he was asked to define "full fellowship." He said, well, it was being in full fellowship and union with the church." The answer was about as clear as Mississippi river water.

Bro. Holsinger exploded the usages in a very complete way. Bro. Henry's ventilation of German Baptist ignorance and inconsistency was worth a good deal to the Progressive cause. It gave those present an opportunity to see the contrast between him and the leaders who have hounded him out of the church. When asked about the Progressive churches, he gave the churches according to states, and called attention to the two strong organizations in the locality of R. H. Miller in North Manchester, Ind. Explaining that many of his best members had left his church for the Brethren.

Bro. Holsinger said besides the number of Brethren churches, over 100 I believe, there were 9 Progressive churches. He explained Progressive churches as being those who would not conform to the "order," and who would fellowship the Brethren. These he said were progressive, and would eventually become Brethren.

He was asked too, if he would not like to go back to the old church. He replied he did not know but what he would, as he had done them a great deal of good when he was with them, and if they would let him, he could do them a great deal more.

Bro. Duncan also gave them a little insight to G. B. informality. He said that these elders had made a great fuss about some imaginary informality in the Dayton organization of 1882; he then called attention to the informality in his own trial and expulsion, when he was only told half an hour before meeting, that there were any charges against him.

At the very commencement of the trial, the lawyer for the G. B's did his best to make the Brethren the plaintiffs, but it was a total failure. He turned to the lawyer for the Brethren, and told him to produce his witnesses. Judge Haynes looked astonished and said he had nothing to complain of, and was perfectly satisfied to let matters remain as they were. He had possession therefore had no complaint to make and if they were in the same fix they may all as well go home.

All this has only added another chapter to our "History."

EDWARD MASON.

Farmersville, Ohio.

Behold the Lamb of God.

This was the first Gospel sermon. The preacher was John the Baptist. A very short discourse too, but when studied carefully it contains a full volume; a full blow at sectarianism. Look how unselfishly—he points his own followers away from himself to Jesus Christ, to whom we should all look.

Don't you believe, my dear brother, if we could all lay aside self, look to and work only for Jesus, we could overcome much of prejudice and sectarian hatred that now prevails among the churches and church members? You know we are so apt to say "Behold our church and our preacher!" It is this disposition that has divided God's people into so many fragments. Of course we do not lament over the divisions, but we do deplore the high sectarian walls that have been built around the different denominations, while we are all professing to follow the same Master. How much better were it to labor for "Church Union," that the world might believe that Christ was sent by the Father.

This truth was still more impressed on my mind while attending the "Union Sunday School Convention" held at Martinsburg, Pa., on the 13th and 14th of April. This Convention was held under the auspices of the Ministerial Association at that place, of which Bro. Spanogle and Bro. J. G. Snider are members. This was a union of action, the effect of which could only be realized by being there.

I think my sentiments were never so forcibly expressed, as on that occasion in the words of Rev. J. David Miller, of the Reformed church. In reviewing the work he said: "Let us from this time forward lay aside all jealousy, and labor for our common cause, and I shall from henceforth never imagine that a person cannot go to heaven, simply because he or she is not a member of my church." These were the words of a large-hearted, broadminded Christian brother, sounding the key-note to church union. In conclusion brother, let us hope that we may see the day when every sectarian wall will have been battered to the surface.

JAKE REPLOGLE.

New Enterprise, Pa.

Envy is blind, and knows nothing except how to depreciate experiences of others.

Sister's Band to Raise $1.000 for Ashland College.

Alice C. Clark 1.00 Anna Wolf 1.00

20th Annual Encampment Grand Army of the Republic At Cleveland, Ohio., April 28th, 29th and 30th.

Round Trip Tickets will be sold by the Baltimore and Ohio Company, good going April 26th and 27th, good return to May 2nd inclusive, at a rate of One Fare for the Round Trip.